

Christian Church formulated
the policy toward the Jews:
the Jews must continue to
exist for the sake of Christianity
in seclusion and humiliation

325

In AD 325 CONSTANTINE convened
the first great ecumenical gathering
of bishops at the Council of
Nicaea (modern IZNAK in Turkey)
& discuss matters of theology

Spring
325

Duncan: Cal

Easter Council Called by Constantine

Christ's resurrection occurred during the Jewish Passover, which is dated according to the phases of the moon in the Jewish calendar. Constantine wanted to get all the various factions of Christianity to celebrate the Resurrection on the same day. He called a council in NICAEA, the 1st major Christian Council. The city was

easily reached by the 300 or so bishops
who attended and their delegations

Silvester I, the ageing bishop of Rome (all
major bishops were called papa at this time)
did not come, because he was too ill,
but sent representatives. Constantine paid
the bishops expenses along the highways
and at nicæa

After the Council, Arianism, supported by the government began a fierce struggle for power, but met unflinching opposition from the Papacy, St. Athanasius & other faithful bishops, who had been driven from their sees by Arian violence, appealed to Rome & were upheld in their rights by Pope Julius. When at the synod of Rimini, Emperor CONSTANTINUS

forced the bishops to sign a semi-Arian formula, Pope Liberius firmly rejected it and was sent into exile. But the Christian bodies of Rome united in solemn protest against the installation of another Pope & made the emperor recall Liberius. Arianism split into sects and steadily declined. In yr 380, in the Roman Empire it was suppressed by an edict of Emperor Theodosius.

325~

The First Council of Nice

Constantine ordered a meeting held at Nicaea, in Asia Minor to settle a question that threatened to split the Christian Church:

Was Jesus Christ actually divine?
The Council decided that he ~~was~~ ^{is} divine

Council of Nicaea
Instituted decree: Easter was to be
uniform at the Christian Churches

325 AD

2337 AD

"CONSTANTINE THE GREAT"

CONSTANTINE I

FLAVIUS VALERIUS AURELIUS CONSTANTINUS

Son of Constantius Chlorus. He succeeded his father as Emperor, overcoming the other 6 claimants, becoming Emperor of the West. He was honored with the title PONTIFEX MAXIMUS, or Supreme dignitary of the pagan hierarchy. He was wise in counsel and had great military

genius. He conquered MAXENTIUS (under
the words "HOC SIGNO VINCI.")

He soon became sole Emperor of the Roman
World. Rome having lost her importance,
he moved the Capital from there to Byzantium,
which he called Constantinople (a City of
Constantine). During his reign Christianity
flourished and he was baptized shortly
before his death. He presided over the great
Council of NICE, at which the NICENE
Credo was formulated and adopted.

In ~~38~~ 325 the Council of NICE
(Niceae) was held, and by that
time the equinox had retrograded
to Mar. 21. This council made
no practical change in the existing
civil Cal. but addressed itself to
the reform of the Church Cal., which
was soli-lunar on the Jewish
System. Great disputes had arisen
as to the time of celebrating Easter

Moreover, the Church was not fully
established, many Christians being
still simply Jewish sectarians. A
new rule was made which, while still
keeping Easter dependant on the moon,
prevented it from coinciding with
Passover

AD 325

Africa

Aksum destroys Kingdom of
MEROE (Kush)

325

Vernal Equinox - Mar 21, 325.

325AD

Constantine I held the Christian
Council at Nicaea (Iznik)

325

Council of Nicaea chose Sunday
as day on which Easter should be
celebrated

325

Early Romans observed a eight-day
market week.

From c 510 BC till
about 525 AD (Exiguus
or later

Also Calends
Nones
Ides
etc

325 A.D.

Council of Nicaea

A lag of 3 days in the Julian Cal was expected & as the actual lag was 4 days. Sosigenes must have made an error of 24 hours in his determination of the vernal equinox in 46 BC.

It moved the Vernal Equinox to Mar 21 & expected it to remain

them. (The actual length of the solar yr was unknown by them)

The Calculation of Easter was then determined by using Mar 21 as vernal equinox.

325-

Duncan: Cal

Council of Nicaea

Easter Formula

325AD

The earliest chronicle in the Christian era is an epitome of universal history written by Eusebius of CAESAREA about 325AD

Translated into Latin by St Jerome it became a model for later chronicles

325AD

The 7-day week was an Eastern
invention used by the Babylonians
& the Jews. In the 4th Century
the week of 7-days was being
established by Christendom

Easter

- ① Mar 21 should be regarded as Spring Equinox
- ② Full moon on that date, or the next after that date, should be taken for the full moon of the Passover month.
- ③ Sunday following full moon should be Easter Day
- ④ If Full moon happened on a Sun. Easter should be the Sunday After

May 325

Council of Nicaea (Easter)

probably opened May 20, 325 without
Constantine. He came 2 months later.
Early sessions were held in the city's
main church, with the doors open
to the lay public. Even pagan theologians
participated in some of the debates.

Sumptuous meals were laid out
by imperial servants. The historian
EUSEBIUS, an eyewitness wrote about

the lavish feast held on July 25 to celebrate
Constantine's 20th yr as Emperor. Up until
now (because of persecution) Christianity had operated
less as a single cohesive religion than
as a collection of sects and denominations
following the same basic tenets but differing
in major & minor points - such as when to
celebrate Easter.

June 19, 325

Constantine arrived at Nicaea. He was handed a packet of papers which he carried with him into the audience hall of his palace, where he officially opened the Council wearing a robe of gold and draped with jewels like a Persian King.

Sitting on a golden throne, he listened to welcoming speeches before rising to answer the mostly Greek speaking bishops in Latin.

He held up the packet of papers (detailing controversies)
He told them "I, your fellow servant, am deeply
pained whenever the Church of God is in disunion,
a worse evil than the evil of war." Ordering the
bishops to set aside their arguments, he took
the packet and dropped it into the flames of
a brazier. As it burned he told them that
they must use this Council to establish
a uniform doctrine they all would follow -
an inspiration that became the guiding force
behind the Catholic ("universal") Church for
centuries to come.

Late summer 325

Constantine's mandate at Nicaea was to establish a set of uniform rules governed by a centralized structure headed by himself as emperor. He wanted bishops to resolve differences. Arius held that God the Father came before Christ the Son. The bishop of Alexandria held they both had always existed.

325 A.D.

King ERZANA of AXUM invaded
Kush.

The Meroitic Civilization of
the middle ~~East~~ Nile is obliterated

The Kingdom of Kush, which arose
in present-day Sudan during the 7th
Cent. B.C. was the 1st iron working
civilization in Africa. It had resources
of iron ore & wood fuel which Egypt

locked, and it learned techniques of iron-smelting from its Assyrian enemies.

Kushite culture was derived from the Egyptians; but it was an independent civilization, which developed its own alphabetic script; its own deities and rituals.

By AD 100, Kush was being challenged by a rival trading empire AXUM, in present day Ethiopia.

King Ezana invaded Kush, burned Meroë (the capital) scattered its inhabitants & turned the 1,000 yr. old civilization to dust.

First Ecumenical Council met at Nicaea. The Eastern & Western Churches united against the Arian heresy. A priest of Alexandria named ARIUS taught that Christ, though part divine, was neither equal to - nor eternal with God the Father. To combat this heresy, Constantine called a council of bishops from both East & West, at which the chief opponent of ARIS was ATHANASIUS, later recognized

as one of the Four Doctors, or Fathers, of the
Eastern Church. The Council made
believe in the co-substance of God the
Father and God the Son a test of Christian
faith, the 1st such universal statement
of Christian doctrine. About 2 bishops
who refused to accept the dogma were
banished to ILLYRICUM.

By the time of Nicaea, Christians had more or less agreed upon dates for celebrating Christ's birth and other key events. These included days set aside to mark the martyrdom of saints - dates meant to stand in real time important episodes in the Christian Calendar. And to provide an alternative to pagan holidays. The 1st known

martyr's day seems to have occurred in the
mid-second century, when the bishop of
SMYRNA was burned at the stake "on
the second day in the beginning of the
month of XANTHICUS, (a month in a local
Greek Calendar) the day before the seventh
Kalends of March, on a great Sabbath, at the
8th hour. He was ordered by HEROD, when Philip
of THRACIA was High Priest, and Statius Quadratus
Proconsul.

Easter

The Gospels that recount Christ's biography offer contradictory information in vague references about timing of these events. All agree that Christ rose on the first day of the Jewish week - a Sunday. But which Sunday? three Gospels - Matthew, Mark, & Luke - suggest the Sunday after the Passover feast in the Jewish month of NISAN.

The Gospel of John, however, indicates another date in Nisēn:-

When Jesus failed to return immediately Christians realized they needed a system for dating (Paul had not dated his letters) (and chided others)

By 325 most Christians agreed that Easter should be preceded by a fast, and that the sacred day itself should have some relationship with the full moon that falls during the Jewish month of Nisan.

By the rise of the 3rd century, a rising Anti-Semitism among non-Jewish adherents added to the confusion, as Christians became biased against using dates

that depended on when Jewish priests determined
the start of NISAN to be. So, a third choice
emerged: linking Christ's resurrection to the
solar year and to Caesar's Calendar by using
the spring equinox as a fixed astronomical
date to determine Easter. With this anchor
date decided, a formula emerged: that
Easter will fall on the 1st Sun after the first
full moon after the equinox, but shall
never fall at the beginning of the Jewish
Passover.

The sentiment of the assembled bishops (about Easter) was recorded by Constantine himself in a letter addressed to bishops and other church leaders who did not attend the Council.

"By the unanimous judgment of all," wrote the emperor, "it has been decided that the most holy festival of Easter should be everywhere celebrated

on me and the same day."

① The council's solution codified a holiday that changes dates every year. ② Nicaea's Easter solution required what was then impossible: an accurate determination in advance of a date that assumed a precise knowledge of the movements of the sun, earth and moon. In the absence of good science most churches fixed an arbitrary date for the vernal equinox on Mar 21.

July 25, 325

Duncan:Cal

After a long suspense, the Council issued the Nicene Creed, which declared Arianism a heresy, and affirmed that Christ and God came from one substance and had both always existed.

~~Constantine~~ Codified Constantine's
the Council

fusion of church & state, an expedient
political move by this shrewd emperor
that was to link inextricably the church
to secular power, wealth, and
absolutism for many centuries
to come - first as an adjunct to
Imperial Rome and later as an independent
entity that derived its all embracing
influence from its own emperor-style
hierarchy and assumption of power
over Christian domains

The Alexandrian astronomers fixed the spring equinox on Mar. 21, a change from Caesar's day when the equinox was set on Mar. 25.

The Church considered this as the spring equinox in the formula for Easter even though it changed to Mar. 11.

In 325 the drift from Mar. 25 was
closer to 3 days than to 4
(so they should ~~be~~ have used
Mar. 22, not Mar 21)

Constantine closed the Council by admonishing the still-fractional bishops to keep their unity at all costs and to use their newfound power with care. "Be like wise physicians," he said, "who treat different cases with discrimination, and cure all things to all."

No one there realized that this

recently outlawed religion would
truly become "all things to all" in
every realm, replacing home itself
as the most powerful single entity
ruling the lives and souls of
millions of people and countless
generations to come.

After 325

re EASTER

The Alexandrians used Mar 21
as the equinox by which to
calculate Easter.

Rome used Caesar's original
date: Mar 25.

The Romans used a system
developed in the mid 3rd
century based on an 84-year
cycle of lunar months.

divided into years, which was accurate to within a day and a half.

The Alendrian's 19 year cycle was both more precise and easier to keep properly adjusted

AD 325

First Council of Nice
Asia Minor opposite Constantinople
Condemned ARIANISM, and declared
that the Son of is true God Consubstantial
i.e. of the same substance - with the
Father

After the council Arianism, supported by the
Government, began a fierce struggle for power,
but met with unflinching opposition from
the papacy. ST. ATHANASIUS and other faithful

bishops, who had been driven from their sees
by Arian violence, appealed to Rome & were up-
held in their rights by Pope JULIUS. When at
the Synod of Rimini Emperor Constantius forced
the bishops to sign a semi-Arian formula
Pope LIBERIUS firmly rejected it & was sent
into exile. But the Christian ladies of Rome united
in solemn protest against the installation
of another Pope with the words "One God,
One Christ, one bishop." and made Emperor
recall Pope Liberius. Like all heresies Arianism
split into sects and steadily declined. It was
suppressed by an edict of Theodosius the Great 380

325

The Council of Nicaea failed
to restore peace to the church.
There was widespread opposition

The legate of St Sylvester I, pope 314-335 presided over the General Council of Nice in which Arianism was condemned.

325

The first general Council of the Catholic Church met in AD 325 at Nicaea in Bithynia under the presidency of the emperor himself

Eusebius, at the side of Constantine led the central group; and anxious that the Church should not shed either of its wings, he submitted a draft creed, intended to be acceptable to both. He voted with the Alexandrian party for a creed directed against ARIAN beliefs.

Nicaea did not bring a cessation of

quarrels between the bishops some of whom
behaved despicably

325

Vernal Equinox was
Mar. 21

Council of Nicaea
"Creation out of nothing" was not
an official doctrine of Christianity
until the Council of Nicaea.

Eusebius ^{of Caesarea} led the central group
at the Council of Nicea. He voted with
the Alexandrian party for a creed
denied against Arian belief

AD 325

Vernal equinox occurred
on Nov. 21st.

325

Canon Law, body of Catholic
ecclesiastical law begun
325

ARIANISM

Founded on the apparently contradictory statements of such Alexandrian theologians as ORIGEN upon the relations between the Father and the Son. The conflict was ~~possession~~ perceived between the theory of the eternity of Christ and his "ESSENCE" which conveyed the idea of his superiority to the Father.

ARIUS (256-336) accepted the latter
idea. The Nicene Creed expresses the
idea of Coequality of the Father and
Son. The Controversy raged between
the years 318 and 381. It was
renewed in England by Samuel
Clarke in 1720 and in New England
by Jonathon ~~Matthias~~ MAYHEW
in 1747.

325

1912 Dates J-BK

341

At time of Councils of Nicaea (325)
and Antioch (341) the Bishop of
Rome was regarded as a metropolitan
and before the end of the 7th
century the supremacy of Rome
was acknowledged throughout
the West.

325

1912 Dates J-BK

Council of NICAEA

Council of Christian Church held at
Nicaea in Bithynia. The emperor
Constantine called the 1st one in 325
there were present (1,800^{total} bishops in
the empire) only about 318.

At this council the time for observing Easter
and doctrine of the Trinity were settled.
The Nicene Creed was adopted and
the Arians were condemned. These

the divisions in the church were healed.

325

263-339 EUSEBIUS

Greek Bishop Eusebius

Intimate friend of Constantine
His Grand Theme - the working of
Providence through the Apostolic
Succession

325
(263-339)

EUSEBIUS Bishop of Caesarea

Intimate friend of Emperor Constantine
Greek Bishop

Wrote History of the Church
only surviving acct of the Church
during 1st 300 yrs

Born in Palestine. Educated in
Caesarea the city of which he later
became bishop

Born about 260

ARIANISM

Christian heresy arising from the teaching of the Alexandrian priest ARIUS (256 - 336). To Arius, Jesus was a supernatural being, not quite human, not quite divine, who was created by God.

It spread & was condemned by 1st Council of NICAEA. The conflict went on however and several bishops and emperors sided with ARIUS. The Catholic tenets of Rome

and ATHANASIUS finally triumphed.

381 - The 1st Council of Constantinople
upheld the decrees of Nicaea

At the Council of NICAEN, the Roman formula in "consubstantiality" of Father & the Son was adopted

Bishop Hosius of Cordova, who presided at most of the sessions, was actually a papal legate.

325 AD

Council of NICA
Constantine presided over the
initial sessions.

325

Among the fathers gathered at NICAEA
a Theophilus from GOTHIA is mentioned
right after the Bishop of the CRIMEA

325 AD.

ARIANISM

Arius held that Christ had not co-existed eternally with the Father. This implied a denial of Christ's equality with God the Father and undermined the entire theology of the Incarnation and Redemption.

The Nicene Creed carefully defined Christ's co-equality and consubstantiality with the Father.

Monism tested the ability of the early
Church to coördinate its authority against
its enemies

Sorn after 324

Constantine forbid gladiatorial contests and he passed severe laws against sexual immorality and prohibited ritual prostitution

Sorn after 324

Constantine forbade pagan sacrifice and imperial officials were dispatched throughout the eastern provinces to seek out and confiscate the treasures of the pagan temples. Some of the proceeds from this immense confiscation were used for the building of splendid new churches, not the least of which was in the Holy Places of Bethlehem & Jerusalem

Constantine Called the 1st
Ecumenic Council of the Church.
It was held at NICAEA in
BITHYNIA

Arianism was rejected
and the doctrine of ATHANASIUS
of Alexandria was declared dogma
of the Church by the SYMBOLUM
NICAENUM.

Spring 325

Constantine had Licinius hanged
at Thessalonica. With him died his
son, the younger Licinius, a boy of 9
Later 325 Martinianus met
a similar fate in Cappadocia

Early 325

Licinius was executed at
Thessalonica.

325

Council of Niceae
restored original equinox to
its former place at
XII KALEND. APRILIS
(= MAR. 21)

325
~~150~~
~~50~~

Easter

Essay About

Passover was celebrated on 14th NISAN
Eastern Churches celebrated Easter on 14th
NISAN whatever day of week it fell.

Council of Nicaea settled on
fourth of quinquagesima (Western
Churches agreed) Eastern Churches
decided to go with quinquagesima
position

325

Nicene Creed adopted

381 Revised by First Council of Constantinople

20 MAY 325

Council of NICAEA started
Arian crisis continued as before
for another 60 yrs.
ATHANASIOS was exiled
5 times

325 A.D.

At Nicara, the Church
accepted the Julian Cal as
basis for reckoning ecclesiastical
dates.

It was decided that Easter
should always fall on
SUNDAY

325-337

Constantine was absolute ruler and his reign saw the culmination of the tendency toward despotic rule, centralized bureaucracy, and separation of military & civil powers. evolved by Diocletian.

At his death (337) he divided the empire he had worked to unify.

Complex contests ensued between

beheren CONSTANS I, Constantine II
and CONSTANTINUS II

Constantine convened and presided over a Council at NICAEA to deal with the trouble over ARIANISM. Thus, Constantine evolved the idea of the ecumenical COUNCIL.

325

Constantine took a leading role in the affairs of the church. In 325 HE summoned western and eastern bishops to attend the Council of NICAEA, where ARIANISM was condemned as heresy, and Christian orthodoxy defined in the CREED.

325-337

Constantine made Christianity the official religion of the empire.

He founded the new capital of Constantinople.

He restored the concept of sole rule after the divided administration of the tetrarchy.

Constantine was a man of sincere religious conviction; an able propagandist.

a gifted military commander, and an
unscrupulous and determined manipulator

325 AD

XII Kalend. Aprilis = Mar. 21

14th Nissan - Passover
 i.e. the lunar month the 14th
 day of which falls on or next
 after the vernal equinox

^{Nazian}
 Easter on the Sunday immediately
 following the Full moon that fell
 on or after the vernal equinox
 which they took as Mar 21

325

Nucua

Easter should be the 1st Sun.
After the 14th day of the
moon (approximately the
full moon) that falls on
or next after the date
of the Vernal Equinox

It takes 5,750,000 years for all
the dates of Easter to repeat
in the same order

325

Easter.

The first Sun after the
full moon on or next
after the 21st of Mar.

Council of Nicaea

First Council of Nicaea was convoked by Constantine the Great in 325. It was called to settle the dispute over the relationship between the First and Second Persons of the Blessed Trinity and it also condemned the heretical teaching of Arius (Arianism).

HOMOLOGUSIAN

Term derived from the Greek, accepted by the Council of Nicaea and incorporated into the Nicene Creed. Literally "consubstantial," it signifies the substantial unity of the Son and of the Father. The term is given as a definitive answer to the ARIAN and semi-Arian heresies by the teaching authority of the Church based

on the tradition of essential unity

325

ARIANISM.

This heresy was condemned by the Council of NICAEA in 325.

It took the name from Arius, a priest of Alexandria who was trained at ANTIOCH. The heresy was probably based in part on Judaism, ECLECTISM, and the SOPHISTS. It taught that the Son of God is not of one nature

or substance with God the Father,
never equal to him in dignity and not
co-eternal.

NICE NE CREED

The formal and orderly presentation of the chief doctrines of the Catholic faith was formulated at the 1st Ecumenical Council. It established true expression of belief of the divinity of the 2nd Person of the Trinity by pronouncing that the Son is "consubstantial with the Father."

It was at the beginning of the
11th century that the Nicene Creed,
was officially made a part of the
Roman rite of the Mass by Pope
Benedict VIII, and it remains
so today.

325 C.F.

At Council of Nicaea, the bishops
approved a CREED formula in which
it is said that God is three persons,
Father, Son, and Holy Spirit, united
in one substance.

Vernal Equinox $24 \times 32.5 = 3/21$

Mar 22	197 AD	196.79 (w/o .0078)
Mar 23	69 AD	68.59 (w/o .0078)
Mar 24	60 BC	60.41 BC

from Mar 21 = 325 AD
and 128 yrs for 1 day
 $365.25 - 365.2422 = .0078 \frac{\text{d}}{\text{yr}}$
 $\frac{1}{.0078} = 128.2$

BC

325 AD

NICAEA Attempted to stabilize
Vernal Equinox to Mar. 21.

Council of Nicaea took the
vernal equinox to be March 21

Council of NICAEA
Pope Sylvester defended
St. ANATHANASIUS.

Arianism was condemned
and ARIUS was excommunicated
For this & 1st 8 Ecumenical
Councils were all called
by the Byzantine emperors, who
often treated the pope like a
court official

ECUMENICAL COUNCIL 1
FIRST COUNCIL OF NICAEA

Emp. Constantine convened 1st Council at Nicaea, to settle teachings of Arius (d. 336) that Christ was not equal in divinity to God. Council condemns Arianism and compose Nicene Creed as fundamental statement of Christian doctrine

Early Centuries before 325

Accepting the civil Cal. of the countries in which they existed, the Christian churches introduced into this the great festival and commemorative days of the sacred.

Thus each church came to have its own calendar.

1990] Easter now throughout the world is the 1st Sun after the first full moon after Mar 21.

325AD

The Meton Cycle is basis for
Calculating when Easter will be.

325 A.D.

Council of Nicaea

A lag of 3 days in Vernal Equinox was expected; actually there was a lag of 4 days: Sosigenes must have made an error of 24 hours in his determination of the Vernal Equinox in 46BC.

When it moved the date of the equinox to Mar. 21. It believed that this date would henceforth be stable. The celebration of Easter was then determined on the basis

of Mar 21 = Vernal Equinox.

325 AD.

Council of NICAEA adopts
Metonic Cycle,
Eusebius' Chronology,
and 7-day week fixes
method of determining Easter

325 AD.

Eusebius drew up a chronological table beginning with ABRAHAM

Council of NICAET held Easter to
' the SUNDAY after the full moon
upon, or next after, the spring
equinox.

If this fell on Sun. it was
postponed till next Sun.

325

The wardrobe of a high Roman official
in Egypt included breeches

4th Century AD

It appears someone set the
vernal equinox at Mar. 21.

The Council of Nicaea (J. Caesar had set it
at Mar. 21)
In 1582 this had migrated
to Mar. 11.

It got to Mar. 21 by itself
from Caesar's time.

325

Council of Nicaea fixed Easter to the Sunday
after the full moon, upon, or next after,
the spring equinox.

The fixing of Easter has led to a game
with DOMINICAL LETTERS, SOLAR CYCLES,
and Golden Numbers.

325 & throughout his reign he treated the bishops as his political aides; he summoned them, presided over their councils, and agreed to enforce whatever opinion their majority should formulate. Christianity was to Constantine a means, not an end.

Christianity had been worth a dozen
legions in his wars against MAXENTIUS
and LICINIUS.

Eusebius became the most erudite cleric of his time.

Eusebius Pamphili was bishop of Caesarea. He began his literary career as a priestly scribe and librarian for his episcopal predecessor. Pamphilius acquired ORIGEN's library.

In 325 he wrote "ECCLESIASTICAL

HISTORY" describing the development

of the church from its beginning to
the Council of NICAEA

PACHOMIUS, feeling that solitude was selfish, gathered anchorites into an abbey at TABENNE in Egypt and founded that CENOBITIC or community monasticism which was to have its most influential development in the West. The church opposed monastic movement for a time, and then accepted

325

called by Constantine

DURANT

Council of NICAEA
vs Arianism

If Christ was not God, the whole structure of Christian doctrine would begin to crack; and if division were permitted on this question, chaos of belief might destroy the unity and authority of the Church. As the controversy spread Constantine resolved to end it by calling the first ecumenical (universal) council of the Church. Bishops met at BITHYNIAN NICAEA

near his capital NICOMEDIA, and provided funds
for all their expenses. Not less than 318
bishops came, "attended" say one of them. Most
were from Eastern provinces. Pope Silverius I was
detained by illness, was content to be represented
by some priests

The Council met in the hall of an imperial palace. Constantine presided and opened the proceedings by a brief appeal to the bishops to restore the unity of the Church. Arius reaffirmed his views. Clever questioning forced him to admit that if Christ was a creature, & had had a beginning, he could change; and that if he could change he might pass from virtue to vice. The answers were logical, honest, and successful. ATHANASIUS, the theological

swad, made it clear that if Christ & the Holy Spirit were not of one substance with the Father, polytheism would triumph. All but 17 of the bishops agreed with him & signed a statement expressing his view. The supporters of Arius agreed to sign if they could change HOMOUSION to HOMOIOUSION. The Council refused and issued the Nicene Creed. (Actually Nicene Creed was revised in 382.)

Only 2 bishops refused to sign this formula. These 2 with Arius were anathematized by the Council and exiled by Constantine. An imperial edict ordered all books by Arius burned. Government punished ^{in death}

Constantine celebrated the conclusion of the Council with a royal dinner. He was mistaken in thinking that the controversy was ended, but he had struck a great blow for the unity of the Church. The Council signalized the conviction of the ecclesiastical majority that the organization and survival of the Church required a certain fixity of doctrine; and in final effect it achieved that practical unanimity of basic belief which gave the

medieval church its Catholic name. at
the same time it marked the replacement of paganism
with Christianity as the religion of expression and
support of the Roman Empire, and committed
Constantine to a more definite alliance with
Christianity than ever before. A new
civilization based on a new religion, would
now rise over the ruins of an exhausted
culture and a dying Creed. The Middle
Ages had begun.

Council of NICAEA

Council also decreed that all churches should celebrate Easter on the same day, to be named each year by the Bishop of Alexandria according to an antinomical rule and to be promulgated by the Bishop of Rome. On question of clerical celibacy the council ~~indicated~~ inclined to require continence of married priests; but PAPHNUTIUS, Bishop of

upper theros persuaded his peers to leave unchanged the prevailing custom, which forbade marriage after ordination but permitted a priest to cohabit with a wife whom he had married before ordination.

Eusebius an established church historian, drew up a chronological table beginning with Abraham, thus avoiding the awkward problem of Adam and his long-lived early descendants.

Rome in translating Eusebius bravely filled in this gap, adding 1,948 years between Adam and Abraham.

325 AD

Erection of first Church of
Nativity at Bethlehem
(destroyed by fire 529 AD.)

325 AD

Emperor Constantine convened Council of Nicaea to settle Easter.

Easter must be on a SUNDAY, It must follow PASSOVER so the two holy days were not in conflict. It must follow the Vernal Equinox and must follow a full moon so pilgrims would have plenty of light. They arbitrarily declared Vernal EQUINOX to fall on Mar. 21

C 325 AD
4th cent AD

HILLEL II - Palestine Patriarch
Principal elements of Jewish Cal
have been ascribed to Hillel II

325AD

The Nicene Council adopted the rule fixing the date of Easter AS THE FIRST SUN AFTER THE FIRST FULL MOON (PASCHAL MOON) FOLLOWING THE VERNAL EQUINOX (They expected the Vernal Equinox to be first at Mar 21.) (In 1580, it was Mar. 11). This kept it near the passover in the Jewish Cal. The date of the PASCHACHER MORN is based upon a 19-year cycle in which the next morn returns to the

same day of the month. For *lesia* Calculated
Jan 1st of each year is given a number from
1 to 19 called the Golden number. From this
the first full moon, or next following
the vernal equinox is found.

325 A.D.

EASTER AND ECCLESIASTICAL CAL.

I

The chief religious festivals in the Christian Church were founded on events dated by the Jewish lunar Cal.

The Christian Church had therefore to find a method of reckoning these festivals; this necessitated the construction of a combined lunisolar calendar. Those festivals based on Jewish reckoning were movable, i.e. they were held on a different date ea. yr.

in consequence of their dependence on the phases of the moon. The earliest question to be decided was the date of EASTER. There arose by the 2nd cen. A.D. disputes among Christians concerning the date in which it was proper to celebrate Easter. Because the crucifixion occurred before the Jewish Passover, Easter was computed according to the Jews' mode of determining this festival. The PASSOVER was ordained to be celebrated on the 14th day of the first month of the new year i.e. the lunar

month whose 14th day falls on or next II
follows the vernal equinox. However, because
the Civil Cal. was of solar origin and because
SUNDAY was the main day for Christian Congregation
worship, it became generally agreed that the
SUNDAY next following the date of the OLD
JEWISH PASSOVER should be the date set
aside for EASTER. [Quartodecimians were those
who wanted it to be exactly on the 14th i.e. the
time of the full moon. They were regarded as heretics]
In the Ecumenical Council of NICAEA. it was

ordained that Easter day should thereafter be celebrated on the SUNDAY immediately following either that full moon which occurs on the day of the VERNAL EQUINOX or, if there is no full moon on that day, then on the SUNDAY following that full moon which occurs next after the day of the vernal EQUINOX. To prevent Easter from coinciding either with Jewish Passover or with QUARTO DECIMANS; should the full moon actually occur on a Sunday, to defer the celebration of Easter until the next Sunday.

Because the time of Easter depended upon the occurrence of astronomical phenomena. - i.e. III
full moon and vernal equinox - tied to the tropical year; the problem to be solved was that of marrying together the civil week, the lunation and the solar Cal.

the first thing to do is to correlate the civil and the astronomical calendars. The problem is to devise a means whereby the day of the week corresponding to a given day in any year can be found. The total number of days in a week is 7; the total number of whole

days in a year is 365. For the ecclesiastical cal.
it was decided to allot to each day of the week
a letter beginning at the commencement
of the year with the letter A, so that Jan. 1 is A,
JAN. 2 is B, and so on, Jan. 7 being denoted by
G; after which the cycle commences again with
Jan. 8 as A. One of the letters, A to G, depending
on which weekday Jan. 1 comes will then
fall on Sun. Every Sunday during that
particular year will be represented by that
same letter.

If, for ex. Jan. 3. happens to be a Sunday, then V
the letter C will represent it and every other
Sunday throughout the year. This Sean Coele
letter, known as the dominical letter, is then
given to the year, thus indicating how all the
weekdays are placed with respect to the dates
throughout the year.

In the Julian calendar, the dominical letters
recur in the same order every 28 years
i.e. $(4 \text{ yrs}) (7 \text{ days}) = 28 \text{ yrs}$. The date of this
invention is unknown but it would appear
not to have been earlier than the Council of NICAEX

the 28-yr cycle was known as the cycle of the sun or the solar cycle, and after a complete round the same dominical letters referred to the same civil calendar dates as at the commencement of the cycle. Thus a table of dominical letters could be drawn up and, provided that the tabulation covered a period of 28 years, the dominical letter for any year could readily be found. The CYCLE was taken to have commenced NINE YEARS BEFORE the Christian ERA, making the YEAR A.D. 1, the tenth year of the first solar cycle, and the following rule to determine the position of any year in the cycle.

was formulated: ADD 9 TO THE DATE
AND DIVIDE THE SUM BY 28. THE QUOTIENT
IS THE NUMBER OF CYCLES ELAPSED AND
THE REMAINDER IS THE YEAR OF THE CYCLE.
SHOULD THERE BE NO REMAINDER, THE YEAR
CONCERNED IS THE FINAL YEAR OF A
CYCLE.

Once the position of a yr in the solar cycle
has been determined, its dominical letter can be
ascertained provided that the dominical letter
of the first year of the Christian era is known.
THIS BEGAN ON A SATURDAY AND, AS THE TENTH
YR. OF THE 1st SOLAR CYCLE, HAD THE DOMINICAL
LETTER B. THE YEAR A.D. 2 is then

denoted by C, A.D. 3 by D, A.D. 4 by both
E and F (because it was a leap year and then
put the dominical reckoning out by one
day; i.e. by one letter A.D. 5 by the letter
G. A.D. 6 started the dominical letter group
all over again with A. The dominical letter
which begins a solar cycle can be found by
working out this sequence.

Next, for determining Easter, the lunar nature
of the festival had to be taken into account. The
framers of the ecclesiastical calendar took lunations
to consist alternately of 29 and 30 days

(making up a lunar year of 354 days) VI
and adopted a lunar cycle on this basis.
This cycle was equal to 19 JULIAN YRS., i.e.
it amounted to $(19)(365.25) = 6939.75$ days.
Now $(6)(19)$ lunations of 29 days $= (6)(19)(29) = 3306$
and $(6)(19)(30) = 3420$. Together these total 6726 days.
In 19 Julian years there are 5 leap yrs (unless
the 4th yr of the 19th yr cycle is itself a leap year,
in which case there are only 4); in consequence
the total no. of days in the lunar cycle would
be either $6726 + 5 = 6731$ days or $6726 + 4 = 6730$
days. Six intercalary months of 30 days each
(total 180 days) as well as one intercalary

months of 29 days were added during the cycle to make it coincide as closely as possible in length with 19 tropical years. Thus the total number of days in a lunar cycle amounts to either $180 + 29 + 6731 = 6940$ OR TO $180 + 29 + 6730 = 6939$. The average length of the lunar cycle is therefore $\frac{1}{2}(3 \cdot 6940 + 6939) = 6939 \frac{3}{4}$ days and thus it exactly equals 19 Julian years.

By means of this lunar cycle the dates of new moon could be indicated in the civil calendar, for the cycle

virtually places these phenomena VII
on the same days of the month, and thus
the phase of the moon on any given day
in one year of the cycle will be the same
in the equivalent year of the next cycle.
In consequence a table showing the phases of
the moon for 19 years will serve for any
year provided that the number in the cycle
of that year is known. This cycle is
sometimes known as the METONIC cycle.
A year's number in the cycle is called its
golden number, perhaps because of the

colour with which it was marked
in Ancient Calendars, or perhaps because
of its importance for the determination of
Easter.

The GOLDEN numbers were introduced
about the year 530, but were arranged
as they would have been if they had been
adopted at the time of Council of Nicaea.

The cycle was taken to begin in a year
when new moon fell on JAN. 25. This
date for new moon occurred in the
year preceding the commencement

may be as much as two calendar days from its theoretical position as calculated by the cycle.

of the Christian era, and so to find
the golden number for any year, VIII
the RULE IS: ADD 1 TO THE DATE
AND DIVIDE THE SUM BY 19; THE QUOTIENT
IS THE NUMBER OF LUNAR CYCLES ELAPSED
AND THE REMAINDER IS THE GOLDEN NUMBER
WHEN THE REMAINDER IS ZERO, THAT YEAR IS THE
LAST OF A CYCLE.

However, the true motion of the sun and the
moon are not completely regular and, in
consequence, while a complete lunar cycle
is very nearly correct, there are errors in
it which often become significant during
its progress, and the actual new moon

325Bc

Council of NICAEA adopts METONIC
cycle: Eusebius' chronology, and
7 day week; fixes method of
determining Easter.

325AD

Council of NICA EA decides
Against Arius in favor
of Athanasius

Ecumenical Councils

1st Council of Nicaea 325

7 recognized by Eastern
Orthodox Church through
Nicaea II 787

Catholic Church recognizes

14 more through
Vatican II 1962-1965

325 AD

Council of Nicaea [Ibnik
in Asia Minor]. one goal was to
set a single date for the celebration
of Easter by Christians in both the
Eastern and the Western Holy Roman empires.
Traditionally, the date had been fixed
in the Hebrew calendar as the 14th
day of month of NISAN, which began
with the appearance of the crescent of
the spring moon, the nearest the

spring equinox

The Hebrew calendar, with its strictly lunar base, did not, however, observe the equinox with any precision. In fact, we have no details about how they actually determined the month of Nisan. The Christians were compelled to celebrate the anniversary of the Paschal date close to the time of year when the event was documented as having occurred, and to fix it on a Sunday. Church law dictated that Easter must not fall on the Hebrew equivalent

325 AD

EASTER

The Computist were called upon to reconcile three periods that do not readily mesh: the week, the lunar synodic month, and the solar year. It turned out that Easter could occur any time between 22 March and 25 April; and it would take over five million years before the dates of the Paschal observance would recur in the same order. Having discovered the impossibility of devising a mathematical formula to set dates in the future, the COMPUTISTS

created complicated tables based on averaged full-moon intervals. These long-swept tables of Epacts listed the age of the moon on 1 January, from which the Easter date easily could be computed for that year. But these artificial tables gave only approximate information about the phase of the moon on New Year's Day (the error could amount to 2 or 3 days); the true motion of the moon was far too complex to be formulated precisely in tabular form.

325 AD.

EASTER

the Computist, specialized in charge of Christian calendar computation, believed a conflict would be if they selected the first Sunday after the full moon that followed the vernal equinox. Now, since it already had been recognized that the equinox was falling earlier & earlier in the calendar year [it had shifted backward

about 3 days in the 4 centuries since the Julian reform), the religious problem of determining Easter Sunday became tied to the astronomical problem of fixing the place of the vernal equinox in the zodiac.

Since the majority of the early Christians were Jewish converts, it is understandable that from the outset the death and resurrection of Christ had taken place at the time of the chief Jewish feast, the PASCH, or PASSOVER, celebrated on the 14th day of the month of NISSAN, i.e. at the full moon following the spring equinox. However, rather

then literally follow the Jewish
Passover, since this would necessitate
the commemoration of the Resurrection on
a different day of the week each year,
Christian custom (sanctioned at the Council
of NICAENIA in 325 AD) fixed the anniversary
of Christ's Resurrection on the actual day of
the week (the first day) in which the Resurrection
had taken place. As a result, EASTER FALLS ON
THE FIRST DAY OF THE WEEK (SUNDAY) AFTER
THE FIRST FULL MOON FOLLOWING THE SPRING
EQUINOX, and thus can be as early as Mar. 22
or as late as April 25

4th Century AD

CHRISTIAN WEEK

Adapting also from the Jews the 7 day division of the year known as weeks, the Christians divided their week much as the Jews did but with some differences. Since Christ had died on the eve of the Passover Sabbath and had risen from the dead on the 1st day of the week following that Sabbath, the sacred character of Jewish Sabbath (the last day of the week) was now transferred, in memory

of the Resurrection to "the first day of the week,"
"the day named after the sun". Likewise the
Jewish tradition of a day of rest was transferred from the
Sabbath to Sunday, becoming law in the 4th
century. Again, the traditional Jewish fasts on
Tuesday and Thursday were advanced by a day to
Wednesday (the day of betrayal of Christ in Passover
week) and Friday (the day of the Crucifixion). Apart
from the 1st day of the week, however, all the days of
the week retained in Christian usage their Jewish
designations, thus the 2nd day (Monday) became
Feria secunda and the Sabbath became Sabbatum (Saturday).

A.D. 325

Council of NICAEN

EASTER

Easter which in the Christian faith commemorates the Resurrection of Christ and consequently is the most sacred of all holy days, is also the name of an ancient Saxon festival and of the pagan goddess of spring and offspring, EASTRE.

2nd century missionaries spreading out among the Teutonic tribes north of Rome, encountered numerous heathen religious observances. Quietly - and often

the so-called Easter Rule: EASTER SHOULD BE CELEBRATED ON "THE FIRST SUNDAY AFTER THE FIRST FULL MOON ON OR AFTER THE VERNAL EQUINOX." Consequently, Easter is astronomically bound never to fall earlier than March 22, or later than April 25.

At this same council, Constantine decreed that the cross be adopted as the official symbol of the Christian religion.

325AD.

First Council of NICEA held that Jesus was "true God of true God," rejected the Arian idea that contended that Jesus was more human than divine

Arius took the position that the Son was an inferior god created by the Father.

Alexander, Bishop of Alexandria excommunicated him but many neighboring Bishops supported him.

Constantine summoned all bishops of the Church to the Council at Nicaea. 300 showed up. It asserted belief in God the Father, and in Jesus Christ "Son of God" of the same substance as the Father."

Later on, however, Constantine came under the influence of pro-Arian advisers and called other councils which readmitted Arius to communion and condemned his leading opponent, Athanasius, who had succeeded Alexander as bishop of Alexandria.

—

General Council of the
Church at Nicaea under
Constantine's presidency;
Arianism condemned.

Ecumenical Council of Nicaea (I)

Its principal action was the condemnation of Arianism (which denied the divinity of Christ.) Authored by Arius of Alexandria, a priest. They established their own hierarchies and churches. The Council contributed to the formulation of the Nicene Creed; fixed the date for the observance of Easter; passed regulations for clerical discipline, adopted ^{its} ~~its~~ ^{into} ~~as~~ ^{model} ~~in~~ ^{organization} of Church.

When the leaders of the Church tried to state just what they believed about difficult points, some violent disputes arose. In such cases the views of the majority finally prevailed as the ORTHODOX doctrine, and the views of the minority became heresy.

Most of the early heresies arose from different opinions about the exact nature of Christ. Thus Arius, a priest of Alexandria taught that, while Christ was the divine Son of God, but that He and the Father were absolutely equal in all respects, - "of the same substance" and

Constantine called Council of NICAEA which was the first ecumenical or world council. At this meeting, attended by predominantly Eastern Bishops Arianism was solidly denounced. A creed associated with the NICENE Council, and still recited in the Catholic Church today, asserts that the son was begotten and not

created, and that he shows in
the divine nature fully & equally

following 325

Duncan; Cal

Not every city went along with the Alexandria methods for dating Easter, despite the council's dictate that the Easter question should be addressed uniformly for all Christians.

The most pronounced difference was between the Churches

of the East, which followed Alexandria's lead, and the Churches of the West which looked to Rome - a split that went far beyond issues of Easter and the calendar as the Roman world slowly divided itself along the fault line of east & West, Greek & Latin, Hellenistic and Roman. To this day Greek & Latin churches celebrate Easter on different dates.